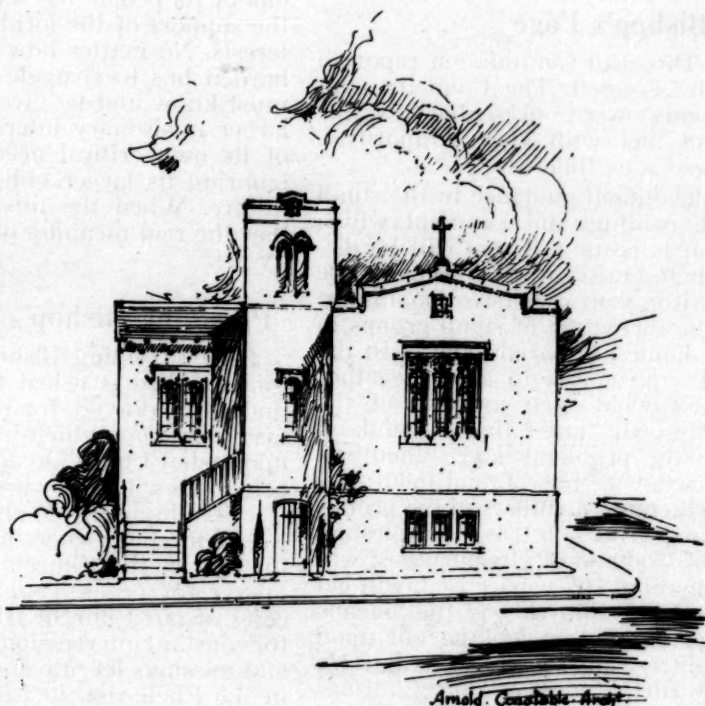


The Pacific Churchman

Volume 72

SAN FRANCISCO, OCTOBER, 1935

Number 3



• Alterations & Addition to Building •
for
+ Saint Cyprian's Mission +
San Francisco, Cal.
for
• The Cowley Fathers •

(See story on page three)

The Pacific Churchman

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Editorial Staff—REV. BRITTON D. WEIGLE, Editor, 1215 Sacramento street, San Francisco (Telephone: Franklin 2036); Rev. L. B. Thomas, Rev. G. H. B. Wright.

Business Manager—FREDERICK H. AVERY, 330 Sansome street, San Francisco.

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The Bishop's Page

Forward We Go The Diocesan Commission reported to the Council. The Council's conclusions were presented to the Clergy Conference and met with general approval. The plan for the Diocese is as follows:

We begin with the devotional guidance in the small leaflets containing Bible readings and comments which the National Commission is issuing. These will be distributed in every parish and mission of the Diocese. Be sure to get one and use it in your own devotional hour.

Next in the plan is the formation of small groups to meet week by week in homes, in parish houses, in the church, wherever it is convenient, to study together the deeper meanings of what each member of the group has found in his own "quiet time." Thinking together, talking over the problems and difficulties, bringing to the others what we have found helpful to ourselves, praying together, the members of the groups will find themselves moving on to a truer discipleship. They will learn more of God and of His purposes, will discover new ways of making His service real, will get a truer understanding of the Church and the "means of grace" and will find themselves looking out upon the world with an ever-increasing sense of the Church's responsibility for the furtherance of the Church's work, for the mission of the Church to the world and for the reaching of individual souls with the healing and uplifting Gospel of Christ.

And that will bring them to the final step. Each of these groups will see that this nourishing of the spiritual life of its members can not and must not end with such self-culture. It will lead to greater consecration to the mission of the Church—in service, in giving and in example. It will lead finally to the definite effort to make personal evangelism a real part of our life as Christians. There is some one you can help to know Christ. There is some one you can bring to His Church. You can help make the Church in your parish and in your Diocese a real missionary Church.

Into this program should come the help we can get from many movements in the Church. The Commission on Evangelism, the inspiring and illuminating suggestions of Bishop Remington at the Asilomar Conference, the constant work of the Oxford Groups, the books and papers, the touch of consecrated souls—all these and many other things will help us.

Can we do it? Will we do it? With Christ as our Leader we answer: "We can and we will!"

Through this month of October the English-speaking world is commemorating the 400th anniversary of the publication of the translation of the first complete English Bible of Reformation times, a translation which marked the lines for those revisions which culminated in the authorized version of 1611. The contributions of the Bible to the history of the English-speaking peoples are so many and great that this commemoration should find a response in every heart. I trust that throughout the Diocese our people will take part in the many union services and gatherings of commemoration. I trust that in all our parishes there may be some special effort to bring to the people a fuller realization of all that the Bible has done for us.

The Campaign Elsewhere in this paper will be found data concerning the autumn campaigns. Let me just sum up. We are taking for our objective a total of \$39,500, of which \$15,000 is the objective for the National Council and the balance for our diocesan work. I trust that every parish and mission in the Diocese will see that every one of its people has an opportunity to give, both for the support of the local work and for these larger interests. No matter how poor a parish may be or how hard it has to struggle for its own funds, the people must know and be given opportunity to give to these larger missionary interests. A Church which because of its own critical needs attempts to meet them by ignoring its larger obligations is doomed to ultimate failure. When the missionary spirit dies it signifies that the real meaning of our faith is dying in people's lives.

Presiding Bishop's Call to Prayer for Peace

(The Presiding Bishop, as is indicated in the subjoined call, has asked the Dioceses of the Church to undertake prayers for peace. I am very glad to follow his suggestion, which indeed is only another emphasis upon what I have already asked of the Diocese, and to print herewith his words.—E. L. P.)

By James De Wolf Perry, Presiding Bishop

At a moment when the menace of war is threatening the world, the Church of Christ should be found in prayer for peace. I address this message to the Dioceses of our Church, asking that opportunity be given for constant intercession. In cathedrals, parish churches and missions let prayers for universal peace be offered in the Eucharist, in Litanies and in periods of silent petition. Let our people lift up their hearts in supplication to Almighty God that hostilities be averted, that the spirit of aggression yield to the spirit of counsel and understanding and that the nations seek with one accord the reign of peace on earth.

New Rector at St. Francis, San Francisco

The Rev. Henry Purcell Veazie, formerly rector of St. Peter's Church, Peekskill, N. Y., has accepted the election as rector of St. Francis Church, San Francisco, and will begin his work October 13. The Rev. Mr. Veazie is a former precenter in the Cathedral of St. John the Divine, New York City.

Oakland Clergy Plan Mission

Clergy of parishes in the Convocation of Oakland are planning to increase attendance at Sunday services, to make the Every Member Canvass as thorough as possible and to prepare for an eight-day mission by the Rev. W. P. Remington, Bishop of Eastern Oregon, from January 26 to February 2.

Diocese of California

Bishop—Right Reverend Edward Lambe Parsons, D. D., 1215 Sacramento street, San Francisco.

Archdeacon—Ven. W. R. H. Hodgkin, D. D., 1215 Sacramento street, San Francisco.

Secretary—Rev. Britton D. Weigle, M. A., 1215 Sacramento street, San Francisco.

Assistant Secretaries—Rev. David T. Gillmor, Los Gatos, California; Rev. John Collins, 430 Twenty-ninth avenue, San Francisco.

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Chancellor—A. J. Dibblee, Mills Building, San Francisco.

Standing Committee—Rev. Mark Rifenbark, D. D., (president); Rev. J. P. Turner, D. D. (secretary); Rev. E. F. Gee, Rev. Henry H. Shires, A. J. Dibblee, L. F. Monteagle, Gen. R. H. Noble, H. C. Wyckoff.

Churchmen's Round Table

The luncheon of the Churchmen's Round Table, at the Stewart Hotel, September 18, was well attended and members were treated to an interesting discussion of the recent conference at Menlo. Among those who spoke on the subject were General Noble and Messrs. Pearce, Dunlop, Crothers, Thomas, Rushton and Braden—after Chairman Kessler had introduced the subject in a short review. The general feeling was that the conference was a success and that steps should be taken to increase the attendance.

The death of Mrs. Mitchell, wife of the Bishop of Arizona, was announced and it was voted to send Bishop Mitchell a note of sympathy.

Those present at the meeting were: General Noble, Messrs. Robinson, Dredge, Burr, Souchard, Stanton, Kessler, Braden, F. M. Lee, Pearce, Rushton, Dunlop, Robertson and Thomas. Laymen are invited to attend the luncheons on the third Wednesday of each month at the Stewart Hotel, 12:15 to 1:30 p. m.

St. Cyprian's Mission Plans to Build

Negro Episcopalians of San Francisco are striving to erect a building of their own, a center for their religious life. For fifteen years they have been organized as St. Cyprian's Mission. For ten years they have been under the pastoral care of the Cowley Fathers at the Church of the Advent. They have worked hard and faithfully and there is now great need for a church of their own. The mission has acquired two houses at Sutter and Lyon streets, with intention of remodeling the larger into a church. According to attractive plans it will seat 140 persons, with dignified chancel, sacristy, guild room and kitchen. Later it is hoped to fit up the basement for social activities. A small dwelling house is rented and assures income to meet interest. There must be friends in the Diocese and Province who would gladly contribute toward the new St. Cyprian's. Many may not be able to make a large gift but a great many contributions of \$1, \$2 or \$5 each will enable erection of the church. Contributions or pledges may be sent to the vicar, the Rev. Robert F. Humphreys, S. S. J. E., 162 Hickory street, San Francisco.

Card of Thanks

I would like to express my very grateful thanks to Bishop Parsons, Archdeacon Hodgkin, Dean Gresham, Rev. Alwyn Butcher and all clergy who helped in any way with the beautiful service held in All Saints Church, San Francisco, on September 5. I also thank many kind friends for their loving expressions of sympathy and earnest prayers, both recently and during my husband's severe illness.—Elizabeth P. Child.

Church Divinity School Notes

The Church Divinity School opened the last week in August and students found many changes in physical equipment—a new common room, a new class room and other changes. The tennis court has added greatly to the morale of the student body. Grounds have been effectively landscaped. New faculty members are the Rev. S. L. Riddle (church history and homiletics) and the Rev. E. B. Bosshard (liturgic and Greek). Fourteen students are enrolled and six others from nearby schools. Some students are availing themselves of interesting work at University of California and Pacific School of Religion.

The dean reports that over 130 units have been subscribed in the effort of the school to finance itself. Circumstances have made it imperative that 100 more units be acquired. A unit is \$20 a year for five years. The new finance committee consists of Mr. L. F. Monteagle, San Francisco; Mr. F. H. Denman, Petaluma; Mr. N. D. Weeden, San Francisco.

The dean wishes it understood that visitors are always welcome at the Divinity School. It will be a pleasure to have them shown the strategic location of the school and its facilities.

St. James Church, Oakland

By E. H. Francis

Sunday, September 29, was a gala day at St. James. The Archdeacon was preacher in the morning and afterward there was a baptism of seven children from St. Philip's Sunday School. The Bishop was present for confirmation in the evening when the rector, Rev. W. H. G. Battershill, presented fifteen young people, three of whom had been baptized in the Roman Catholic Church. After the service the Young People's Fellowship and Mrs. Battershill had a reception for the Bishop, the newly confirmed, their parents and friends and the choir.

The past month has seen creation of a "children's corner" for the kindergarten; the side chapel, with its altar being arranged for the purpose, with low table and chairs and the chapel organ entirely rebuilt for children's exclusive use.

The guild room has been made more attractive and comfortable and the ladies especially rejoice and give thanks accordingly.

Churchwomen's Forum at St. Margaret's

By Mabel C. Nourse, Educational Secretary

The Churchwomen's Forum will meet on November 7 at St. Margaret's House, Berkeley. Question: "What Constitutes a Successful Life?" Discussion, 11:00 a. m. to 12:30 p. m. Luncheon, 12:30 to 2:00 p. m.; bring box lunch; tea and coffee served. Meditations, 2:00 to 3:00 p. m., led by Dean Howell.

All Saints' Day Service

The usual service will be held in the Chapel Beautiful at Cypress Lawn Memorial Park on Friday, November 1, 1935, at 11:00 a. m. Archdeacon Hodgkin will be the celebrant and the Rev. Herald G. Gardner, rector of St. Paul's Church, Burlingame, the preacher. The offerings will be devoted to the purchase price of the Church Plot for free burials in exceptional cases.—W. M. Bours, Bishop's Chaplain.

Notes from St. Margaret's House, Berkeley

The House opened in August with a full membership and waiting list. Of the new university student members two selected St. Margaret's as the significant factor in their college education and for this reason matriculated in University of California. One comes from South Dakota and the other from within the State.

Miss Ellen Gammack has succeeded Miss Anderson to have charge of work with university students and department of training for student work. She is an alumna of Smith College and comes direct from two years' study at St. Hugh's College, Oxford, England. She was for several years secretary for work with Church students at University of Michigan and has been appointed by the National Council.

Miss Anna Clark has been appointed by the faculty director of the social center St. Margaret's has opened in Oakland. Close identity will be maintained between the social center and the present educational center. It is expected that students will spend at least a semester in each. The work will be in close co-operation with Trinity Parish, the director serving on the parish staff. Teaching religion to the present student generation and preparation of religious leaders requires not only the classroom but the laboratory.

Appreciates St. Margaret's Graduate

The following letter has been received by Deaconess Newell of St. Margaret's House from Mrs. Edward Ashley, Aberdeen, South Dakota, dated August 15:

"I feel that I simply must write to tell you that I have met Deaconess Cartwright and wish to say that if St. Margaret's House turns out deaconesses like her that it will be one of the best things that ever happened in this old world. She is so devoted, without be-

ing stuffy or having an attitude of being holier-than-thou. The way she tackled the work at Flandreau Indian School is beyond all praise, her tact and winning manner carrying all before her. Her predecessor made such a horrible muddle of things that the 'powers that be' at the school looked very askance at anyone else coming. So, in South Dakota, St. Margaret's will be looked on as a real place where those who feel the call can go and come back as real workers in the true sense of the word. We are out at St. Elizabeth's, Standing Rock, for the Niobrera Convocation and also to celebrate the fiftieth anniversary of the coming of the Episcopal Church to the Indian people on this reservation. Miss Cartwright was helping with the pantomime as if she had lived here all her life. Hoping I have not taken up too much of your valuable time but, as I said before, I felt I had to let Deaconess Newell and St. Margaret's know how thankful we all are for their Deaconess Cartwright."

The Christian man may accept and give full weight to all the arguments which speculation has developed in favor of the doctrine of immortality; but although all these are estimated at their highest value, it is chiefly the calm look of Jesus into that world of mystery and his reassuring word which carry firm conviction to his heart and in which he securely rests.—Dr. George B. Stevens.

East Bay Episcopal churches are invited to present services of praise with brief messages broadcast from the Chapel of the Chimes, California Crematorium and Columbarium, 4499 Piedmont avenue, Oakland. For information telephone Piedmont 9124.



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Cathedral Notes

The Oxford Group was welcomed at the Cathedral in a crowded vesper service on September 15. The service—in which the addresses, the hymns and the lessons all had been chosen under guidance—gave a rounded picture of this fast-growing movement which is firmly grounded in the churches. The Rev. Theodore Fieldbrave of the Baptist Church in India read Acts II, 39-47. There were four speakers: Mr. Edgar Gallway, a local manufacturer, spoke on "The New Citizenship." "Christ's Challenge to Youth" was presented by Miss Kate Manning, recently returned from Europe. Mr. Eugene von Teuber spoke on "The Oxford Group and the Present World Crisis." Finally, the Rev. Edgar W. Lowther, D. D., pastor of Temple Methodist Church, who had just returned from the International House Party at Oxford, told of the new church unity which he sees emerging.

A Community Chest vesper service was held in the Cathedral on Sunday afternoon, September 29, at which the Dean presided and brief addresses were made by Mr. Charles R. Blyth, chairman of the campaign committee; Miss Elizabeth Ashe and the Rev. Henry Oehlhoff. Bishop Parsons was present and after he made the closing appeal the choir sang "Hark, hark my soul" by Shelley—the day being the festival of St. Michael and All Angels. The service was full of interest and the church in the community was well represented. It is expected that this service in behalf of the Community Chest will become a tradition in the Cathedral.

At the request of the Dean, Canon Ridgely was present at the installation of the Rev. John H. Creighton, D. D., as pastor of the First Presbyterian congregation on Sunday, September 22 at 8:00 o'clock, to represent the Cathedral in welcoming Dr. Creighton to his new charge and as one of our nearest neighbors among the Christian congregations. In the absence of Bishop Parsons, who was unavoidably detained, Canon Ridgely was asked to give a three-minute address of welcome. The attendance was large, the service impressive and the singing of the congregation most hearty.

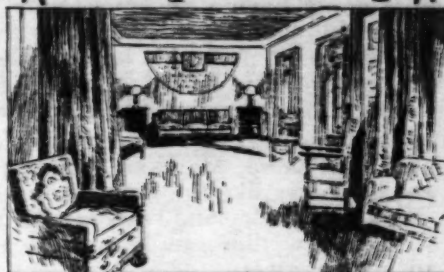
The Bishop's conference with his clergy on September 18 and the meditations of the quiet day on the day following were held in the chapter room of the Cathedral chapter house, owing to noise in the Cathedral necessitated by work on the new organ screen. Partly for this reason the discussions of the conference and the devotional effect of the quiet day were both even better than usual. The discussion on "Placement of Clergy" roused keen interest and frank expression of both criticism and experience that were not only all in good spirit but also really valuable. The Bishop's addresses were pitched in a practicable key and lifted the listeners to a high plane of spiritual renewal and rededication. About sixty of the clergy were able to attend.

Cycle of Prayer for October: 2—Wednesday: St. Matthew's, San Mateo (with St. Andrew's, Lomita Park); L. H. Miller. 10—Thursday: St. Luke's, Jolon; P. W. Hirst. 17—Thursday: Trinity (with Holy Innocents), Oakland; L. H. Thomas. 18—Friday: St. Luke's Hospital, San Francisco; J. H. Oehlhoff; 31—Thursday: All Saints, Palo Alto; O. F. Green.

St. Paul's and Trinity, Oakland, Co-operate

St. Paul's and Trinity, Oakland, led by their rectors, the Rev. A. R. Merrix and the Rev. L. B. Thomas, are uniting in a series of Tuesday evening classes in religion, with emphasis on the books of the Bible. The attendance has increased to more than sixty.

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The Archdeacon's Letter

Dear Friends in the Diocese of California:

Every time I cross the bay I marvel at the skill of the engineers who designed the bridge and at the skill and courage of the men who are building it. When I look at the diocesan house, which will soon be finished, I admire the workmanship of it and I find that the men working on it enjoy having an opportunity to do a good job with good materials. I think every man likes to be given a chance at doing his best and he knows he must have to have plenty of time to do that. I suppose this is as true for a clergyman as for a builder.

Our diocesan treasurer, Mr. Frederic M. Lee, is a most versatile gentleman. He wins golf trophies by the score and he shines like the stars whose orbits he calculates. He writes poetry and he keeps the books of the Diocese. The new diocesan house has a special vault for all his treasures.

I had a fine time in San Leandro not long ago. Mrs. Hodgkin went with me and we met about sixty people who had gathered to enjoy a dinner, at which were served fourteen apple pies made by one woman. I am not sure whether the dinner was for the purpose of putting over on me a proposition the people wanted or whether I was to put over on them a proposition I wanted. However, we all seemed to want the same proposition and we put it over on each other. The result is that San Leandro is to have an Episcopal Church. A lot has been bought, the All Saints' buildings are to be moved to it and now I am just waiting to see the contract for the moving. The joyous part of it all is that there will be hardly any indebtedness. It has been a long wait for the active workers. I hope to be with them the first Sunday in November to rejoice with them in their achievements. One happy feature of the proposition is that the church will continue to be known as All Saints. The San Leandro people are giving up the name St. Mark's.

There is more good news to be told. St. Cyprian's, San Francisco, will soon have a new building. The contract has been signed for the remodelling of the double house bought not long ago and soon there will be an attractive, though small, church where the congregation may worship in their own building. For years they worshipped in the Church of the Advent and recently at St. Paul's. Too much credit can not be given to the Cowley Fathers for their kindness and for their ministrations. I am sure that the congregation of St. Cyprian's appreciates this help and I know the Department of Missions does, as it does the earnestness of the St. Cyprian's people.

Plans are about completed for carrying on the correspondence instruction that Deaconess Phelps has been doing in the Salinas Valley and it may be possible to extend it to other fields. Miss Harvey and one of the students in the School for Christian Service are working over details.

I am glad that several engagements have been made for me to give illustrated talks about the diocesan missions.

True Sunshine, San Francisco, has quite a record of fine work. The young people raised more than four times as much as any other Chinese mission for the relief of sufferers in China. There have been other doings in Chinatown which have interested our Chinese communicants and their children. The Rev. B. C. L. Yen, from Hankow, came over with the Chinese Boy Scouts and preached at True Sunshine. One of the Christian generals was over and absorbed the interest of the mission. Incidentally, the vicarage committee has raised over \$200, which was applied on the debt.

With all best wishes, faithfully—W. R. H. Hodgkin.

Trinity Church, San Francisco, Statement

At the 11:00 a. m. service, September 22, at Trinity Church, San Francisco, the following (signed by Rev. Lorin Bradford Young, H. Robert Braden and O. K. Grau) was read:

On the request of the vestry the Rev. Lorin Bradford Young has resigned as rector of Trinity Church, San Francisco. Mr. Young was elected rector on July 17 and accepted the call on August 7. On August 26, by vote of the vestry he was questioned by letter about his activities in certain industrial disputes in 1931, heretofore unknown to the vestry though widely known in the East. After receiving his answer the vestry, by a vote of four to three (one vestryman being absent), in effect requested his resignation. At the invitation of Bishop Parsons and the minority of the vestry he made a visit to San Francisco and saw personally each member of the vestry. On September 17 the vestry voted, five to three, to request his resignation; whereupon Mr. Young resigned.

The majority of the vestry (Messrs. O. K. Grau, A. R. Fennimore, Drummond MacGavin, J. Maxwell MacVean and F. O. Shutts) stated its position as follows: The vestry has at no time attempted to say to Mr. Young what he should or should not say in the pulpit. It has acted solely on the conviction that Mr. Young's past record of participation in industrial situations in Brooklyn and his general social point of view might react unfavorably on the minds of this community, because of past or possible future difficulties here which have made it particularly sensitive on this subject. Therefore, the vestry felt that his ministry might be seriously disadvantaged in San Francisco.

Three vestrymen (Messrs. H. Robert Braden, senior warden; F. S. Moody, junior warden, and C. D. Leake) do not agree with the majority opinion regarding the effects of Mr. Young's social principles. They regret that the issue was ever raised. Christian leadership in the modern world implies, they believe, sincere and direct application of the principles of Jesus to current social and economic problems.

Bishop Parsons strongly advised the vestry to go forward with Mr. Young as rector.

All the members of the vestry, Mr. Young and Bishop Parsons unite in the earnest hope that the differences which have arisen and which have been frankly faced with mutual respect and good will may now be put aside and that everyone will stand loyally by the parish in order that its underlying unity and strength may be firmly established and the right man be called to its leadership.

Seamen's Church Institute Book Drive

The Seamen's Church Institute of San Francisco announces its twelfth annual book drive for the week of October 24-31. Conducted for the purpose of securing books to be used in circulating library service to merchant ships this drive deserves co-operation and support throughout the State. Not in work, not in men but in ways of spending leisure hours lies the poignant difference between life at sea and ashore. With little choice as to congenial companions and in manner of recreation, life at sea may become peculiarly lonely and isolated. Days ashore in oft-visited ports—where they have few friends or social contacts—do not carry for seamen the thrill of travel as others think of it.

Books contribute to interest, thrill, help, amuse or inspire seamen thousands of miles from home. The public libraries of the State are co-operating and contributions left at local libraries will be shipped to the Seamen's Church Institute of San Francisco and put into circulation in sea-going libraries.

Woman's Auxiliary Notes

The Diocesan Branch of the Woman's Auxiliary met at St. Luke's Church, Los Gatos, on the afternoon of September 26, following the United Thank Offering service at the same church in the morning.

Following the business meeting, at which thirty-five branches were represented, the guest-speaker of the afternoon—Miss Edna Murray of Ross, who has been teacher of music in St. Margaret's School, Tokio, since 1921—was introduced. The school was destroyed by the 1923 earthquake but has been rebuilt with money from the Woman's Auxiliary, the Reconstruction Fund and the United Thank Offering of 1928. The gymnasium is the gift of graduates. The school comprises girls of all classes, principally middle class. It has the only primary mission school in Japan. Christianity is not a required study but 90 per cent of the students attend services every morning and 100 per cent the Bible classes. She gave interesting sidelights on conditions in Japan, spoke of the great influence of the Oxford group and read a charming letter from a recent graduate of the school.

Miss Dorothy May Fischer of New York, leader of young people's work in the Church, and the Rev. C. J. Hulsewe of Paso Robles will be guests at next meeting of the Auxiliary, November 21.

Girls' Friendly Society Notes

The fall council meeting of the Girls' Friendly Society will be held Saturday, October 26, at St. Luke's Church, San Francisco. Corporate communion, 11:00 a. m., with the Rev. George Barrett as celebrant, will be followed by a box luncheon in St. Luke's Guild Hall. Reports will be made during luncheon. A short business session and interesting program will follow.

A new branch of candidates is being formed at Christ Church, Alameda.

The Lodge is to be remodelled into a beautiful, modern, gracious home. It was closed September 28 and the committee is busy with permits and inspectors, preparatory to beginning the modernization.

This year St. Clement's Branch, Berkeley, will enjoy a series of meetings at which distinguished guest-speakers present missionary interests of the Church. Last month Dean Newell was present at a Mexican tea and combined entertainment with information in her talk upon Mexicans at the Hooker School.

St. Mark's Branch plans a rush tea. The probationers are all recent confirmees and find the Girl's Friendly Society gives them definite place in parish activities.

Those who wish to have a share in the Madeline Keller Kelley Memorial, to be placed in True Sunshine Mission as testimony to her love and devotion to missions, may send gifts to Mrs. Victor E. Johnson, president of the Girls' Friendly Society in the Diocese.

Religious Education

By Avis E. Harvey

The visit of Miss Fischer will greatly help in carrying out another point in the five-year program—coordination of young people's societies. She will be in the Diocese from November 21-24. Bishop Parsons invites the clergy to meet her November 21. That afternoon she will attend the diocesan meeting of Woman's Auxiliary. Officers and leaders of young people will be invited to a dinner meeting at Christ Church, Alameda, November 22. For young people, a dinner meeting at St. James, Paso Robles, November 23. Afternoon service at the Cathedral, November 24 and evening service at St. Paul's, Oakland.

Year's work on the eleven points of five-year program include: Five leadership training institutes, to

which 300 came from 34 parishes. Asilomar Conference, with registration of 133 from 27 parishes. Young people contributed an offering during Lent for Deaconess Phelps' work; held a conference of 50 from 11 parishes. Seventeen Church Schools used a planned curriculum. In 22 schools teachers took further study and training; 18 schools had teachers' meetings and 13 schools had average attendance of 75 per cent or more. Following schools met requirements on all four points: All Souls, Berkeley; St. Paul's, Burlingame; St. Mark's, Crockett; All Saints, Palo Alto; St. John's, Ross, St. Edmund's, Richmond; Trinity, San Jose.

Church's Program

The diocesan budget for the Church's Program calls for a total of nearly \$40,000. Not long ago the Diocese raised over \$60,000. The budget, in detail, has been sent to the clergy. It may be summarized as:

For the National Council (a goal approved by the Clergy Conference).....\$15,000
For the Diocesan Council.....24,500

Total\$39,500
Expected from invested funds 1,600

Balance (to be raised from pledges from parishes)\$37,900

The items in the diocesan budget are:

Department of Missions:

Appropriation to missions\$11,550
Archdeacon (part of salary).....2,400
Office (including vicars' vacation supplies)...500
Work among isolated* 300
Pension premiums 875

Other departments:

Field 150
Religious Education 1,700
Student Work 1,000
Publicity 2,400
Revenue 2,500
Social Service 25
Bishop's Purse 100
Contingencies 1,000

Total (as above).....\$24,500

* This item covers the effort to carry on the work that Deaconess Phelps was doing as a gift to the Diocese during the five years that she was with us. It was omitted from the budget mailed to the clergy. With the exception of this item all the others are on the basis of present expenditures, some of which, however, did not begin in January, so the annual budget for 1936 is larger than that for 1935—the difference being due to the increase made in two very low salaries for full-time work. The "work among the isolated" will be started before the end of October, if present plans are carried out. Deaconess Phelps' work must not be allowed to perish.

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The Christian and Present-day Issues

By Bishop E. L. Parsons

(The Laymen's Conference, held over Labor Sunday at Menlo Park, took for one of its major subjects the consideration of the position which Christians ought to take in relation to the present economic and international problems. They intended to use such declarations as the Church had made through General Convention, the House of Bishops and the Lambeth Conference as a basis but asked me to introduce the whole subject. It was not possible for me to be with them on that first Saturday evening. I, therefore, put in writing, hastily prepared, the substance of what I had intended to say and asked the Archdeacon to read it for me at the conference. When the Clergy Conference met on September 18 I felt that it would be desirable for them to know what I had said to the laymen, who came from so many of our parishes. I, therefore, read the address to them and they have requested me to have it printed. This is what I said.)

In accordance with the request of the committee, I was to open the whole matter of "The Relation of the Church and the Christian to the Social and International Problems Which Face Us at the Present Time." The difficulty in dealing with such a matter is primarily that one's attitude depends on one's whole philosophy of life. I could write a book about it and still have much to say. But all of you share with me the Christian faith as our philosophy of life and so we start from a common premise. I shall try to say in a few moments just what the substance of this fundamental philosophy of life is which we call the Christian way. But first let me speak of a few preliminary matters.

I have sometimes been a good deal troubled because of an indisposition upon the part of Christian men to talk about these problems from the point of view of the Christian faith. There is some disposition to think that business and industry and world affairs can go along in their accustomed way without very much relation to the faith. But the fact is that every one of us must face these questions. It is impossible to avoid them at the present time. We must vote for Hoover or Roosevelt or Thomas or somebody and thus express our attitude toward some of the fundamental questions of our national life. Every business man has to face questions that are constantly puzzling. He must take a position in regard to labor and collective bargaining and price fixing and so forth. If such a strike comes as that which we had a year ago, most citizens find themselves in a position where they must take some attitude toward it. Whether we want to or not, these questions are constantly before us and we must answer them. Of course, for the average citizen many questions are too complicated for us to come to definite conclusions; but some general attitude on the main lines we must reach and again and again we are compelled to make decisions.

Now that is true for us Christians just as much as it is for people who are not Christians. The difference lies in the fact that, being Christians, we are under obligation to settle these questions from the Christian point of view. There have been schools of Christian thought, such as one would find in Lutheran Germany today or among some of the extreme Fundamentalists in America, which feel that the world is pretty much under the devil's control and that Christians can not do very much but let the secular powers take care of things, while they keep themselves as honest and clean as possible. But even in such cases they are giving a negative vote on problems which concern the welfare of thousands or millions of their fellows and in sub-

stance they are trying to escape the world and doing so rather less successfully than the hermits of old times.

We must, therefore, face these problems as Christians and if we are loyal Christians try to make our own position as close to that which the spirit of Christ and his teaching requires as we can with the guidance and strength of God.

Now if we are going to do that, one of the factors in coming to a decision ought to be, if we are not only loyal Christians but loyal churchmen, the study and consideration of the position which the Church officially through such a body as General Convention or through the action of its spiritual leaders, such as that of the House of Bishops or the Lambeth Conference, may have taken on these questions. We Episcopalians do not believe that the Church is infallible. Probably all who listen to these words accept the position of the Thirty-nine Articles which you will find in the back of the Prayer Book, that even General Councils may err. If we can not say that a General Council is inevitably infallible, we certainly can not think that a General Convention or our House of Bishops is infallible. But we can and ought to believe that such official bodies represent the leadership of the Church, have knowledge and wisdom enough to speak with definite authority on the questions which they touch and that such utterances are obviously to be taken as a guide for the thought of Church people. It is perfectly proper for the most loyal churchman to say that he does not agree with the utterance of the last General Convention in regard to the rights of conscientious objectors to war. But it is not right to treat such an utterance as of no consequence, to ignore the principle which lies behind it and to refuse to give it consideration. A phrase which has been used about these utterances on social questions is the "social creed of the churches" and there have been statements issued by the Federal Council and by other communions which have definitely called themselves social creeds. Our Church has not done anything so comprehensive but the body of utterances of General Convention for many years past make up together a very considerable social creed. It is a creed which all loyal churchmen who face with integrity and seriousness the issues of the day ought to know something about. It is some of those utterances that I suggested to your committee this conference should take under consideration.

You will see from what I have said already that I am not raising at all the question of how far the Church should declare itself upon these questions. There are many good Christian men who, because they think we can not agree enough or because they think such utterances are likely to be too radical or too conservative, do not think that the Church should speak at all upon such questions. That whole range of the activity of the Church lies beyond my present discussion. Personally, as many of you know, I believe that the Church, in its corporate capacity, should speak only upon matters in which the moral issue is very clear or the implication from the teaching of our Lord is very obvious. In such case, I think, there is wisdom in the Church's speaking. It does so for two reasons. One is to guide the thought of its own people. The other is to influence public opinion in the right direction. I do not believe that the Church, in its corporate capacity, should lobby in the interest of any proposed legislation but I do believe that its judgment is something which interested people have a right to know and to use in relation to legislation. But whatever view we take of what the Church ought to do, our Church has made definite statements and these are those which, I think, we ought to understand. They are to be our guides.

So much for preliminaries. Now I come to the sec-

ond point. What, then, is the Christian after as he faces the issues of the present or any other day? My answer is clear. His objective must be the Kingdom of God. We pray daily "Thy kingdom come." We do not believe that that means that the kingdom is something which is going to drop upon us from heaven, like the New Jerusalem of the prophet's vision. There have been Christians who so believed. There are still. But they hardly belong among the circles that we can call educated and intelligent in their understanding of the world. For the Kingdom of God to come means that men must be brought into a way of living with one another in society which expresses and recognizes God's rule over individual hearts and over the whole social structure. The Kingdom of God, to put it in another way, is the family life of God's great human family. It is what I like to call the "commonwealth of love." The more technical term is the "co-operative commonwealth." It means a society in which the interest of everyone is the interest of all and the interest of all is the interest of everyone. It means a society in which the service of others, a genuine contribution to the common good, is the motive of work. It means a society in which the inequalities are only those of natural gifts and not those of privilege, in which the fraternal relation of one man to another is completely genuine and not mere phrasing. The Kingdom of God, the commonwealth of love, the family life, is the aim of the kingdom.

An important element in this as we come to the question of the movement of society toward such an ideal is the worth of the individual. The Christian can not look with equanimity upon the exploitation of other Christians. For centuries so-called Christian society tolerated slavery but in the end chattel slavery had to go because of the working of the Christian ethic—that is, the Christian view of the eternal worth of the individual. There are plenty of slaveries left today, although we do not call them by such a name. With such a view of the individual it is quite evident that as any Christian approaches the matter of social progress he must see it in terms which make the welfare of the individual of more importance than profits of any kind. He must look at once to the question of what any existing condition of society or any proposed legislation does to the individual. If it lowers him, then the Christian, thinking of the Kingdom of God and the worth of the individual, must turn his face against it.

If such is the goal toward which the Christian must try to keep society moving, then the practical question which faces him is always such a one as I have just suggested, namely, "What conditions of life will help toward that ideal?" He will look to see how best to achieve a good life for every individual. He will want generous opportunity for every individual. He will be as independent as his human limitations will allow of class interest and class opportunity, for his concern is with the whole body of God's children. When he talks of generous opportunity he will mean it for all and not for the few. One sometimes is amused at the naive way in which we Americans talk of the equality of opportunity. We point to the Fords or Rockefellers or Lincolns and say: "Look what these men accomplished!" It is true that America has offered unexampled opportunity to the man of exceptional ability and good opportunity to the man even of the poorest origin who has good ability but to talk of equal opportunity for the children brought up in the fresh air, wholesome surroundings and excellent schools of a city like San Francisco and the children of the coal miners in West Virginia or Illinois is simply to let one's prejudice blind one to the facts.

There is only one point which perhaps I should refer to in speaking of making conditions favorable. There

are many good Christians today as there have always been who believe that our responsibility rests in changing people; that until we have changed men's souls we can not change the conditions under which they live. That is what a recent writer calls a "half truth." The Oxford Groups, for example, are quite right in believing that we are getting to a root of the whole trouble when we get to the sin of the individual heart. I was happy to see that one of our laymen, Mr. W. W. Manning, an Oxford Grouper, has gone to Geneva in the interest of peace. But it is also true that, on the other hand, men who are converted must have a definite goal and see the way they are to go; and, on the other hand, the conditions under which we live are of momentous importance in the conduct of our lives. A profoundly earnest Christian, who has already found God and made Him a part of his life, may go through the utmost poverty—with the destruction of all his ambitions and hopes—and triumph. But the woman doing sweatshop work to help the profit of the chisellers is, as anyone sees, almost inaccessible to the message of the Gospel if she has not had it already. The man who worked twelve hours daily for seven days in the week in the steel works at Pittsburgh had no chance to be a Christian. The men who are hanging on by a thread now, wondering when wife and children must go on the dole have little chance for the quiet half-hour with God. I used to visit, in my first year in the ministry, day after day, in the tenements of the East Side in New York. Five or six people in a room—father and mother and three or four children—cold in winter, exhausted by heat in summer, living on a shoestring; where could they have quiet time with God? The outer and the inner must work along together. God gave us bodies to be healthy bodies, so that soul and body together would make a healthy person. Under the laws of God men must organize society in order to live. The inward motive, the soul of the people, and the outward form must be congruous one with another. Sometimes Christians say one government is as good as another, so far as Christianity is concerned. I am sure that there can be good Christians in Italy or Germany or Russia today but I would like to have anyone explain how a great, free, Chris-

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tian society where men live as brothers can develop under those tyrannies. I believe in the main principles of democracy as we find it in America and among the English-speaking peoples because I believe that it is more adequately expressive of the fundamental demands of the commonwealth of love.

Having, then, made clear to ourselves what we are after as Christians and why we must try to alter conditions so as to reach that, I now point out that in that sense every Christian ought to be—and I speak now not my own opinion but what I believe is the truth of God—every Christian must be both progressive and radical. He must be progressive because he can not be satisfied with things as they are, they being as yet infinitely inadequate to the Kingdom of God. He must be radical because he is bound to get to the root of troubles and is quite ready to turn the world upside down, if need be, in order to achieve the kingdom. We do not always realize that Christianity is an essentially radical thing. It tells us with uncompromising definiteness that love and service are the way of life. If we accept it it puts us face to face with the world and says to us, "Is this the kind of world that God wants?" No one can look out on the world today and say that it is guided by Christian principles. There is a vast amount of Christianity in the world. There are thousands of results of the activity of the spirit of Christ visible among us. There are enormous achievements to the credit of Christ and enormous progress toward the Kingdom of God is evident if one looks carefully and sympathetically upon the course of history. Even the vast scientific and mechanical progress of the last century are closely wrapped up with the freedom which Christ brought and the love of truth which is part of his religion. We can not be pessimists as we look at the world but when we ask ourselves the frank question, "Is this Christian?" what are we to say? Is a system in which nations armed to the teeth against one another and looking to the final arbitrament of war a Christian system? Is a system in which nations think only of their own interests, build up their tariff walls and strive to beat their rivals in foreign markets a Christian system? Is a system in which wealth and the accumulation of wealth has become a virtue, rather than what the Church used to call it—an

expression of the sin of avarice, a Christian system? Is a system in which a man must constantly think of his business in terms of how he can get the better of a competitor a Christian system? But I could go on indefinitely. What I am trying to make clear is that when the Christian looks at the world in the light of his ideal he sees that we have very far to go, that many of our cherished privileges must be done away with. A Christian—I sum up—must be both progressive and radical; progressive because we are still far from the goal of the Kingdom of God; radical because to get there must mean the overturning of many of the established habits and principles of life.

If now, in view of all this, I turn to some of the Church's pronouncements we can see, I think, how it is the Church is trying to guide us. Let me take, in the short time that I ought still to occupy, two illustrations. The first is war and international relations.

In substance, as you will see if the resolutions in regard to war are read, our Church in America and the Lambeth Conference, as well as many other communions, have said that war as a means of settling international disputes is incompatible with the teaching of Jesus. The Church recognized this in the early periods of its history. Later, when it became closely identified with the state the unchristian character of war was blurred and while there were constant protests and invariably in the liturgies prayers for the peace of the world, and in the Middle Ages such attempts at peace as the Truce of God, there was no steady and consistent attack upon the war system. After the Reformation the matter became even worse because the nationalistic and religious motives of war became tangled together and the older ones among us remember perfectly well that even forty or fifty years ago people who talked of world peace were accounted little better than dreamers. The war system was accepted by Christians as an inevitable thing.

But the whole situation has changed. The great war brought the horror of war vividly before the world. Christian churches learned their lesson. They saw that upon them rested a very definite responsibility for the peace of the world. Gen. Tasker Bliss went so far as to say that if there was another world war the churches would be responsible. That is not true, for the churches have been, of late years, making a very consistent and earnest effort. For instance, the churches have come to see, as has the rest of the world, that the great war was not waged (as we fondly believed) solely as a struggle of democracy against autocracy; that there were mixed motives. The churches have come to see that it is absurd from the Christian point of view for two nations, calling themselves Christians, to be at war—each praying for victory instead of praying that God's will may be done.

As a result, our General Convention has not only stated the general principle but has gone on to say that the Church should never bless any war of any kind and to ask that conscientious objectors among our membership should be given the same privileges as Quakers or other similar groups.

The Church also has recognized, with an intelligence which I am sorry to say does not extend to all its members, that the only real security for any nation is the building up of a law-governed world and has, therefore, urged adherence to the World Court and years ago declared itself in favor of membership in the League of Nations. Those are only intelligent applications of the principle.

What they mean, it seems to me, for the individual is that he sets his face against the campaigns of hatred and distrust and suspicion which the Hearst papers and others wage; he gives his support to movements

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that will emphasize the need of a law-governed world, supports peace organizations, works for the World Court and the League of Nations and other international groups which are the nucleus of the future world state; sets his face deliberately against the notion that the building up of great armies and navies is security, which, of course, is perfect nonsense, as every statesman knows—however little he dares to act upon it. The more the armaments grow, the more suspicion, the more danger of outbreak and the more terrible the calamity when it comes. Furthermore, the Christian citizen does everything he can to foster a habit of mind which looks to other than force in international relations. At our last Convention the question of military training in the schools was brought up. It was not my place, as presiding officer, to say anything but I may say to you now that I am very happy that no action was taken. I fully appreciate the patriotic motives of those who urge it and realize the sincerity of their belief that military training helps moral discipline (although I do not believe it) but the real ground against military training in schools lies in the fact that it is a constant symbol of the old order, the order in which every nation thought in terms of force in its relation with other nations and war was the final arbitrament. What we want is to cultivate the same attitude toward international law and organization which we believe American citizens should have toward their own law. And, finally, the Christian citizen will pray also for the law-governed world.

Let me, in conclusion, say just a word in this all-too-long paper about industrial and economic matters. The Christian looks at the matter not from the point of view of his own class or of the system under which he has made money or lived prosperously but from the point of view of what is best for the common good. He sees that the capitalistic system is based upon a competitive principle which is totally unchristian. The kind of ruthless competition which crushes the small men to the wall and puts the big men on top is not Christian and there is no possible way by which, as Christians, we can defend it. It is perfectly obvious under present conditions that the profit motive, as it is called, is a necessary part of business. No business can go on unless it makes profit. But that does not solve the question; it only raises the question as to whether there isn't some better motive and some better system than that which exists for profit. We have an immensely rapid growth in technological skill. Our machines not only produce enough now so that we could pretty nearly give nearly everyone a good life if we could distribute it rightly but the progress which can be made is such as to make it clear that the time is coming when production can easily be sufficient to provide a good life, a generous life, for everyone. Any economic order in which millions are condemned to idleness and the dole to live is not a Christian order. And, of course, that whole question is quite independent of political parties or political platforms. No intelligent man supposes for a moment that if Hoover instead of Roosevelt had been elected President everybody would have been put to work. The machine has made that impossible. The shutting off of foreign markets or their exhaustion makes it increasingly impossible. We have got to find some other basis for our economic life.

When we come to practical questions that have to do with this we see that unemployment insurance, old age security and the like are steps which we are taking trying to find our way through to some more satisfactory basis. It is dreadful to think that the average income of American families is, according to the latest figures I have found, \$699 a year. The Townsend Plan

and other gorgeous share-the-wealth and social justice leagues won't cure that. Some change has to come which is fundamental in character.

Roosevelt did not begin the business of government taking charge of the business of the country. Hoover began it; Roosevelt has only carried it out. But the history of other nations shows us that in this twilight of the capitalistic system a controlled industry of some kind is the only way out. We can not go on with the law of the jungle in business and survive any more than we can go along with the law of the jungle in international affairs.

Now all that I have said is only to illustrate what the House of Bishops and the Lambeth Conference and the General Convention have said in regard to collective bargaining, social security, unemployment and a new social order.

Many of our people do not realize that these responsible bodies have spoken on these points. But they have and I again say that it is our business as Christian men and loyal churchmen to try to find out what they have said and to give it careful, earnest consideration.

That is the end. I have taken too long but the matter is deeply on my heart and I do pray that our laymen may take seriously this tremendously difficult task of living their faith vitally in relation to all the problems that the world presents.

The Fall Convocations

The Convocation of San Jose will meet at King City on Tuesday, October 15. The opening service is to be at 11:00 a. m., with the Rev. J. A. Tancock of Salinas as the preacher.

The Convocation of Oakland will meet at St. Clement's Church, Berkeley on Wednesday, October 16.

The Convocation of San Francisco will meet on Thursday, October 24, at St. Peter's Church, San Francisco.

Spiritual Solidarity

By Rev. W. M. Bours

The co-ordinated powers of mind which make for social solidarity are reason, love and conscience. Spiritual communications with mankind, in a general exercise of those functions, result, by divine help, in unity, love and peace, which sustain the corporate vitality of society through the Communion of Saints.

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To The Church

(From the Message from the National Council)

The Church's life since General Convention has been marked by an increase in interest and support. It is plain that the faith and spirit of the Church are responding to the program of inspiration and education inaugurated by the Commission on the Forward Movement. The reports submitted to the Council indicate that as yet the improvement has not proceeded far enough to provide for the degree of restoration in parochial, diocesan and general Church work which the General Convention set as a goal for this triennium. We are confident that the results of the annual canvass will exceed the amounts represented by the objectives tentatively assumed and that the Church can and will, by its gifts for missions in 1936, advance toward the goal of restoration. However, the Council feels that the Church should know that the estimated sum to be realized from these objectives is at present \$200,000 less than the amount needed to continue the present operating budget and \$600,000 less than the amount needed to provide for the \$2,700,000 budget of restoration.

The Council proposes to each Diocese and parish, as the guide for its corporate effort, and to every Church member, as the rule of his personal endeavor, this threefold program:

1. In terms of Christian discipleship: The adoption and the realization of the aims of the Forward Movement; recognizing that at the bottom of all the weakness in our organized Christianity is the feebleness of our apprehension of Christ the Saviour and the limitations of our acceptance of the demands he makes upon us.

2. In terms of Christian stewardship: The application and the prosecution of the annual Every Member Canvass, not as a mere financial campaign but as an annual event in the sustained program of education in Christian living and Christian missions.

3. In terms of Christian partnership: A resolution to share whatever increase of life and wealth the new day brings. The sincere practice of this simple rule by individuals, parishes and dioceses would work a miracle for us and do as much as anything to banish all necessity for quotas and apportionments and lead us into the joy and satisfaction of a great partnership of recovery.

Pentecostal Power for a Pentecostal Task

From a sermon entitled, "A Dangerous Pentecost," by the Rev. Dr. Halford E. Luccock, professor of homiletics, Yale Divinity School

"It is a terribly serious thing to pray. We ought to take good care before we ask for strength. God may overhear us and answer us. So it is with the frequent prayer that we may have the spirit of Jesus. Many people make that prayer thoughtlessly, without realizing that if they really had the spirit of Jesus it would knock themselves and their whole world upside down. This is profoundly true of the gift of the spirit of God, the impact and energy of God within us. If we ask for Pentecostal power we ought to remember what the consequences and conditions will be.

"If we study the first three chapters of the Acts with some care we will find that two things are closely allied: the new surge of power, that quickening of the being which came to the company of Christians gathered in Jerusalem and their facing the social facts of their time. The two things are tied up together. We will never understand what happened in the upper room in Jerusalem unless we look at it in connection

with the disciples' attitude to the world outside of the room. The point most often forgotten is this: The disciples received the Pentecostal power when they faced the Pentecostal task. Pentecost began before they went to the upper room. It began when they ceased gazing upward into the skies on Mt. Olivet and made their way back to Jerusalem. In doing that they faced their world of need, of danger, of opportunity. Before that quickening experience, symbolized in the Book of Acts by the tongues of fire, that little company had made definite plans for a forward thrust to carry Christ into the contemporary world. What the experience seems to teach is a lesson of enormous significance for the Church of our day and of any day—that God gives power only to men who need it. He does not waste power. He gives it to those who have tackled something so big, so overwhelming, that their own resources are quite insufficient. Such a tackling of a task too big for human power is the opening of the door through which there comes the rushing of a mighty wind of the spirit."

Men of Peace

(This was written by the Rt. Rev. Thomas Jenkins, Bishop of Nevada, while sitting in his automobile waiting for a storm to pass.)

Rise up, brave men and true!
A nation's patriots ye,
And light the torch of freedom bright
That freemen we may be.

Speak up, men of good will!
Good news, good news proclaims,
That of one blood all peoples are,
And brothers in Christ's name.

Cheer up, ye sons of hope!
Though men conspire with wrong,
God will true leaders' hearts inflame
And make the weak be strong.

Lead on, ye sons of faith!
Attempt great feats for peace,
Break down old barriers of race;
To peoples bring release.

Go forth, ye sons of peace!
High daring lead you on,
Though dark'ning counsel work within,
God's will awaits "Be done."

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